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ART. XIII.--*Account of some Golden Relics discovered at Rangoon, and exhibited at a Meeting of the Society on the 6th June, 1857, by permission of the Court of Directors of the East India Company.* By COLONEL SYKES, F.R.S., M.P.

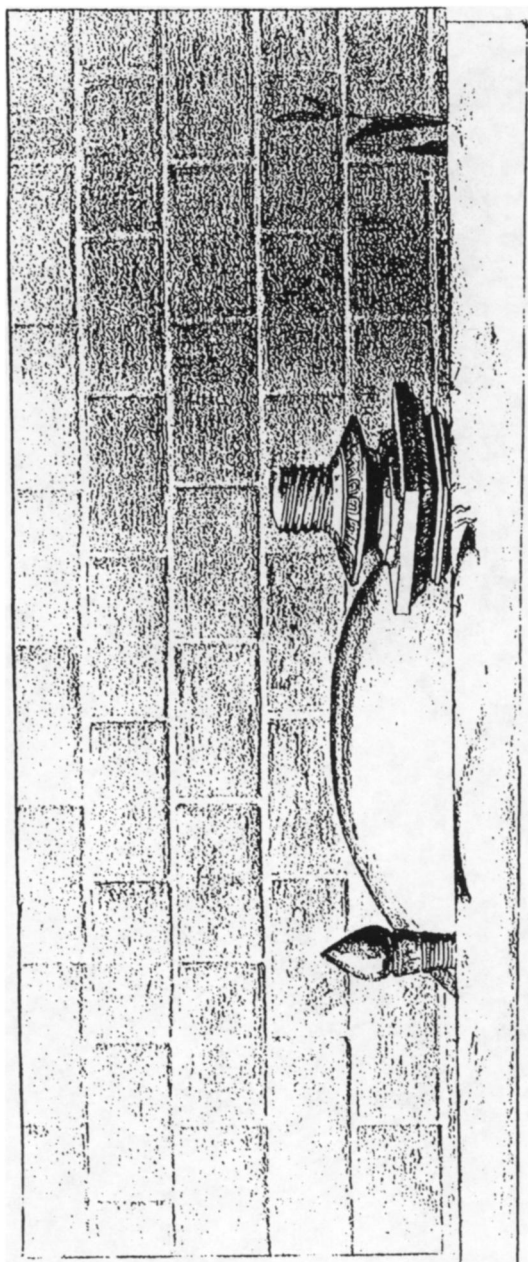
INTRODUCTORY NOTE.

ON the 10th May, 1855, Brigadier C. Russell, Commanding at Rangoon, reported to Captain Thomson, the Assistant Adjutant-General of the Pegu Division, for the information of Major-General Sir S. W. Steel, K.C.B., Commanding the Division, that on the 13th April, 1855, some labourers employed at Rangoon in levelling a Buddhist temple for the future site of European barracks, had met with the gold relics enumerated in Brigadier Russell's letter. They, no doubt, had been placed under the floor of the temple, as was the practice in the Stupas, in the Punjab, in Afghanistan, at Sarnath, and elsewhere. The relics were transmitted to the Government of India, and subsequently forwarded to the Court of Directors of the East India Company. I was Chairman of the Court at the time, and deeming the relics and the circumstances of their discovery of sufficient interest to be made publicly known, I obtained the sanction of the Court for their exhibition at a meeting of the Royal Asiatic Society, and for the publication of the documents accompanying them. The articles are in pure massive gold, and the helmet and belt (sword) are set with precious stones. The three principal objects are what Major-General Russell calls Pagodas of three sizes, but they have the form of Chaityas, or relic tombs; which tomb is met with as the chief object in the Buddhist cave temples throughout India, and of which so many miniature forms were found in the ruins of Sarnath, and of which I gave an account to the Society in February, 1853.

The meaning of the word Chaitya is "*the receptacle or holding place of a sacred relic*." Anciently it was a hair, a tooth, or a particle of the burnt bones of Buddha, or of the Bodhisattvas: at Sarnath it was the sacred dogma "*Yo Dhammā*," &c, stamped upon the bottom of the Chaitya; and at Rangoon we find it

大金皇弟都統經略郎君嚮呂疆場無事獵
于梁山之陽至唐乾陵殿廡頽然一無所睹
爰命有司鳩工修飾今復謁陵下繪像一新
回廊四起不勝欣懌與醴陽太守酣飲而歸
時天會十二年歲次甲寅仲冬十有四日
尚書職方郎中黃應期
省州刺史王圭从
行奉命題

GENERAL VIEW OF THE BRIDGE





GENERAL VIEW OF THE RELICS.

ပမဟိယမိယောနေတိတ္ထမံယောတေဟိယာယုနု
ယာယုနုနောဒိန္ဒြေယုတ္တိယဟံပုသံယံဝိသေသိယာယဟကတံ
ကောဇာနန္ဒိဗ္ဗတ္တမေဂုတ္တမာနာဒေဝီရိန္ဒာမိသိသုဉ္ဇိယတေဉ္ဇ
ဉ္ဇယောဉ္ဇာတယောဓိတေကယုဘိရုသဗ္ဗာနဇိယောကောဇာ
တေဒါယောပယမ္ပါဒေဟိဗုဒ္ဓိမာရဇောဒေဝာသဗ္ဗာနဇိန္ဒြေ
ပုတ္တိယယုတ္တယကောဒေဝိယာပုတ္တိဒေဝာပဗ္ဗဇိတောဇာ
တောဇိန္ဒြေဒိပဒိတ္တမံဉ္ဇာပေတုဂ္ဂိဗ္ဗကောယောပယုတ္တိ
ကောဇာဒိပဒိတောဇာတောယောတဉ္ဇာမိမံသိဗ္ဗိယုပိသကော
ပဗ္ဗာတိတိသတဉ္ဇိယဟယာသိပဗ္ဗာတော
ဉ္ဇာဒိပဒိတိသဟယံသုကံဒိန္ဒြေမိသိတိသတဉ္ဇာ
ကောပယာယကယတံသိဗ္ဗာတောပဗ္ဗာတိသိတိ
သုသတိဒိန္ဒြေပဗ္ဗာတောဒိန္ဒြေပဗ္ဗာတောမုသောဟာ
ကောကမ္ပဝိသိသောမသုမယာဒေဝောပုသံသိဗ္ဗာ
ပုသောဉ္ဇာဒိပဒိတောမံအတုလဒါသိဗ္ဗာတော
ဒိပဒိတောဒိပဒိတောဒိပဒိမဟေတုမာမေဘဝတုဘဝာဝေ

holding the burnt bones of a human being; but whether of Prince or Princess the translators of this inscription are not agreed upon. But there were *three* Chaityas, and this would imply that there were three sacred objects to be inclosed. One might be for the burnt bones; another for the devoted tresses of the Princess; but a relic is wanted for the third. Captain Sparks, who signs his lingual labour "A true translation," represents the Queen of Pegu as the pious "devotee;" Mr. Fausbøll, who reads the Pali text differently, makes the Prince the "devotee;" but the probabilities, setting aside the conflicting translations, would favor the supposition that the relics (burnt bones) were those of a man; for the ashes of a female would scarcely have been associated with a martial jewelled gold *helmet* and *sir-pesh*, and a jewelled gold *sword belt*. At the present time we are only entitled to assume that the cremated bones, whether of male or female, were, at all events, enshrined by some one in authority, of unbounded wealth, and measureless piety.

W. H. SYKES.

8th November, 1859.

Extract of a letter from Brigadier Russell, Commanding at Rangoon, dated 10th May, 1855, addressed to Captain Thomson, Pegu Division.

SIR,

I HAVE the honor to state that on the 13th ult., the articles enumerated in the margin,* were found by some Coolies while employed in levelling one of the pagodas on the Eastern heights (the site of the new European Barracks), and to request that you will bring the same to the notice of Major-General Sir S. W. Steel, K.C.B., Commanding the Division, and to convey to me his orders regarding the disposal of the articles in question. * * *

I beg to forward a copy of the translation of the inscription on the golden scroll found among the articles above enumerated.

I have the honor, &c.,

(Signed) C. RUSSELL.

* Model of a gold pagoda in three pieces, a larger ditto in four pieces, smaller ditto in three pieces (imperfect), gold helmet, set in jewels (broken), gold tassel, gold leaf scroll, small gold cup with ruby on top, gold belt set with jewels, gold bowl with cover.

Copy of Translation by Captain Sparks.

The Queen of Pegu, placing her trust in the three gems¹, and hoping for release from the state of transmigration, and looking for Nibban², through the merit of these, her good works, has made the following offerings:—

1. In the year 846 (A.D. 1484-5) the King and I built a pagoda.
2. I entertained eight priests.
3. I defrayed the expenses of ordaining two novices (priests).
4. I defrayed the expenses of ordaining seven novices (priests).
5. I defrayed the expenses of ordaining eight novices (priests).
6. I offered eight images of Gaudama.
7. I redeemed 250 slaves, and caused them to be ordained priests.
8. I offered seven images of Gaudama.
9. I released eight criminals from jail, and made them priests.
10. I cut off my hair, and offered it as a burnt offering³.
11. I built 26 monasteries, and 60 out-houses for the use of the priests.
12. I redeemed 100 male slaves, and attached them to the service of the pagoda which the King and I had erected.
13. I offered 8 gold chains, 7 gold chains studded with rubies, a gold head dress, studded with rubies, value 300 tickals ; a
 ⁴ studded with pearls, value 2,000 tickals ; a girdle studded with the same kind of gems ; and 2
 ⁴ value 5,200 tickals, fit to be worn by the sons and daughters of the Nâts⁵.
14. I offered 3,000 tickals of silver.
15. I offered to the priests a highly ornamental couch, value 300 tickals.
16. I made a solemn engagement to cause to be conveyed every day to the monastery food for 28 priests, and to provide food every day for the same number at the palace ; I also, besides this, distributed food daily to 100 priests.
17. I offered 100 best umbrellas, and a white umbrella ; also 500 sets of the eight articles which every priest must possess⁶.
18. I offered rice, clothes, and a copy of the scriptures.

These offerings I have made in the hope that in future transmigrations, I may be born again a royal personage, that I may see and know the three gems, and appear before the glory of the presence of God; that, as in time past, I have placed my trust in the excellent God, so in all time to come I may do that which is good, be delivered from all evil, and be preserved from all intercourse or communion with wicked and evil disposed men.

A true translation.

(Signed) T. S. SPARKS.

Rangoon, 9th May, 1855.

NOTES.

¹ The "three gems," are God, the law, and the priesthood.

² Nibban, the highest state of happiness to which a Buddhist looks forward, commonly called "annihilation," but apparently meaning an existence without sensation, if such were possible.

³ The Queen cut off and burnt her long hair, as a sign that she abandoned the pomps and vanities of the world,—another ceremony of which Buddhism has so many common to the Romish Church.

⁴ These blanks represents two Pali words, of which no one can give any translation, or explanation.

⁵ The "Nâts" are supernatural beings of the same order as gins, fairies, hemadryads, &c.

⁶ The eight articles which every priest must possess, are, a fan, a wallet to hold the offerings of food, &c., a water-strainer, a yellow robe, an umbrella, a small axe, a water-cup, and a skin to spread before him when praying.

The white umbrella is to be placed over the figure of Gaudama, where alone it can be placed, except over the King.

N.B.—Neither the name of the King nor Queen is given in the inscription. A reference to the Ta-laing history shews that in the year 846, Pyinya Kyaula was King of Pegu; which of his many Queens made those offerings there is no possibility of ascertaining.

(Signed) T. S. SPARKS.

The Inscription on the Gold Band is in metre ; a Transcript follows in the Roman character ; and another translation, accompanied by philological Notes, has been kindly communicated by V. Fausböll, Esq., the Editor and Translator of the Pali book *Dhammapadam*, published at Copenhagen in 1855.

NAMO BUDDHÁYA |

- 1 Vanditvá ratanattayam khilamahásamissaren'uttamam |
Setebhissarasánuná'kupati^á sadddhádayásobhiná ||
- 2 Sabbaññūvarasísanabbu javanádichehena sadddhá'y' aham |
Puñam yam nijadeviyá saha katam'vakkhámi tam nimmalam ||
- 3 Saddho sakim pabbaji rájarájá dwikkhattum ev' uttamarájadeví |
Nirámisá bhunjiya te ubho pi rakkhimsu sílam paramam
visuddham ||
- 4 Pabbájes' attano setthá chatasso dñtaro subhá |
Sabbarájissaro rájá'ratanattayamámako ||
- 5 Pañása dwisato dásopasampádesi buddhimá |
Mochetvá sabbarájindo'sattumátangakesarí ||
- 6 Saggam gatáya sadddháya yuttáya rájadeviyá |
Pattim datvá pabbajitá janá'ñño pi tattaká ||
- 7 Saddhasaddho'mahátejo rájindo dipaduttamam |
Ujjáletw' agginá kese panchakkhattum bhipújayi ||
- 8 Satthi kuṭi surammá cha vihará cha chhavísati |
Chatasso baddhasímá cha nava tháj á cha káritá || :
- 9 Dinná sata gharádásá suvaññán' aṭṭha sattati |
Tisata dwisahassáni panchasatáni rúpiyá ||
- 10 Kamsáni dwisata panchasahassagananáni cha |
Tisahassamsukan dinnam maríham tisatambanam || ,
- 11 Padinná niechebhattattham pathaví satarájjuká |
Pañásakasatam niechebhattam gehamhi páchitam || |
- 12 Sachhattagábhakam setachebhattam cha sobhanam satam |
Dinnam panchasatá aṭṭhaparikkhárá munárahá || :
- 13 Dhañkosam vivaritvá nágaránam visajjanam |
Dinnam katá kammaváchéá hemasambumayá davo ||
- 14 Puñam tam evarúpan'kupati patikaram so bhipattheti evam |
Puñenānena so 'ham atuladasabalo nágatasmim bhavēyyam ||
- 15 Buddho yáva bhavissam paramasirimatí rájadeví va táva |
Deví me hotu má me bhavatu bhavabhavo'ḍiso vippayogo ||

Mr. Fausböhl's Translation of the Inscription on the Gold Band.

1. Having bowed down to the Three Gems, that good (work which has been performed) by the Ruler of the Lords of the whole World, the son of Setebhissara, the Prince shining with faith and mercy, the fleet Sun.

2. That meritorious, spotless (work) done in conjunction with his Queen, will I, who am steadfast in the excellent commandments of the All-knowing, faithfully relate.

3. The King of Kings, endowed with faith, assumed the monkish habit once, the exalted Queen twice ; living without desire, they both maintained pure lofty virtue.

4. The King, Ruler of all Kings, anxious for the Three Gems, caused his excellent four beautiful daughters to enter the monastic life.

5. The wise Lord of all Kings, a lion towards hostile barbarians, having liberated 250 slaves, had them ordained priests.

6. When the faith-endowed Queen had gone to heaven, after conferring blessings, a like number of persons entered the religious life.

7. The most faithful, glorious Lord of Kings having burnt on the pyre the most exalted of human beings, he made *pūjā* to her hair five times.

8. Sixty fair cottages, and twenty-six *vihāras*, four ramparts, and nine *stūpas* were erected (by him).

9. A hundred domestic slaves, seventy-eight suvannas, two thousand three hundred (and) five hundred rupees were granted (by him).

10. Two hundred kansas (goblets), and five thousand *gananas*, three thousand *sukas* were granted, and also three hundred *ambanas* of pepper.

11. A piece of land comprising one hundred fields was given for continued maintenance ; one hundred and fifty daily meals were dressed (by him) in his house.

12. Also a hundred splendid (gold) handled white umbrellas, were offered (by him), and five hundred sets of eight articles required for monks.

13. Having opened his granaries, gifts were given to the citizens, and two gold covered *kammavachas* were provided (by him).

14. That Prince thus expresses his desire that such a good work should be rewarded : "For this good work may I be hereafter an incomparable Buddha ;"

15. "And while I am an incomparable Buddha may the most excellent and glorious Queen be my wife, may there not be such a separation for me in the worlds to come."

NOTES.

The metro of the first two *slokas* is *Sārdūlavikrīḍita*; of the third, *Triṣṭubh*; of those from the fourth to the fourteenth, *Anuṣṭubh*; and of the last two, *Sragdharā*. It must be observed that *sabbaññū*, *puññam*, *pañāsa*, *añe*, *dhañe*, are to be read as if written *sabbaññū*, &c., as may be seen from the commencing feet of the first and fifteenth *slokas*.

Namo Buddhāya is a modern abbreviation used instead of the ancient Formula "*Namo tassa bhagavato arahato sammāsamuddhassa*," with which all sacred writings commence.

V. 1. *Ratanattayam* is also a shorter expression which supplies the place of one or more verses in which the authors of Buddhistical Commentaries usually express their praise of Buddha, Dhamma, and Sangha: see "Westergaard, Codices Orientales," vol. i, pp. 206, 356, and 44 A. *Khila*, according to the Amarakosha, B. II, ch. 1, v. 5, = *sama*; and *sama* = *sarva*, *viśva*, &c., B. III, ch. 2, v. 14; the usual form is, as is well known, *akhila*,—probably a barbarous (non-Sanskritic) word. *Sāmissara*, a compound (Sanskrit, *svāmin* and *iśvara*) synonymous with *rājārājan*, v. 3; *rājissara*, v. 4; *rājindo*, v. 5 and 7. *Kupati* must have the same meaning as *bhūpati*; *Ku* means 'earth'; see Wilson's Dict., the "Amarakosha," and Clough's "Pali Vocabulary," p. 21. It is curious that we do not find the name of the prince, but only that of his father: either the king was very modest, or the writer of the inscription very awkward. *Suddhā* (cf. *saddho*, v. 3; *suddhāya*, v. 2 and 6; *saddhasaddho*, v. 7) is named with the same emphasis in the Buddhist sacred writings as *πῆρις* in the New Testament; see the "Dhammapadam," vv. 8, 144, 249, 303, 333.

V. 2. The syllable made *bbu* in the transcription is much effaced on the band. If it could be read *ṭṭho*, or in some other way with a like meaning, I should consider *Sabbaññūvarasāsanattṭho* as an adjective belonging to *aham* = 'I who am steadfast in the excellent commandments of the Omniscient.' The construction of the first two *slokas* is: *yam uttamam puññam nijadeviyā saha katum khilama-hissāmissarena* etc. *tam nimmalam ayaṃ sabbaññūvarasāsanattṭho saddhāya vakkhāmi*.

V. 3. *Sakim*, once, = Sanskrit, *sakṛt*. *Pabbaji*, aorist of *vaj*. Compare Crawford's "Journal of an Embassy to Siam," second edition, vol. ii, p. 68: "Every male in the kingdom must, at one period or another of his life, enter the priesthood, for however short a time. Even the King will be a priest for two or three days, going about for alms, like the rest, and the highest officers of the government will continue in the priesthood for some months." *Pabbaj* (Sansk. *pravraj*)

properly means, 'to go away,' therefore, 'to leave the society of men, and become an ascetic.' *Dwikkhattum*, twice; cf. v. 7, *panchakkhattum*, five times; the Sanskrit termination *kṛtvās* becoming *kkhattum*. *Nirāmisā*, cf. *vantalokāmisa*, *Danubmapadam*, v. 378; *āmisā* = desire; see Haughton's "Beng. Dict." In Wilson's Dict. I find *nirāmisāsīn*, 'free from sensual desires.' *Bhuñjiya*, gerund of *bhuñj*, = the usual *bhuñjitvā*. The ordinary formation of the gerund in Pali is by *tvā*, when the verb is compound. *Bhuñj*, I suppose must here be taken, not in the meaning of 'to eat,' but in a more general sense, 'to enjoy life,' 'to live.' *Sīla* occurs in the *Dhammapadam* still oftener than *saddhā*, see vv. 10, 55, 57, 84, 110, 144, 208, 217, 229, 271, 289, 303, 400. *Rakkhimsu*, aorist of *rakkh* = sans *raksh*.

V. 4. *Pabbājes* instead of *pabbājesi*, aorist of *pabbaj* in the causative, *i* being elided before the following *a*: cf. the note to *Dhammapadam*, v. 5. In the same way we read in *Nimijātaka* :—

Tassa puttṭho vyākāsi

Mātali devasārathi

Wipākam pāpakammānam

Jānam akkhās ajānato (i. e. *akkhāsi*).

Dhūtarō, according to La Loubère ("Du Royaume de Siam," Amsterdam, 1691, vol. i, p. 342) and Crawford ("Embassy to Siam," vol. i, p. 80), there are no monastic institutions appropriated to females, and only aged women are permitted to retire to the monasteries. A different custom must have prevailed, I think, in Pegu, as the King sent his four beautiful daughters to the cloister.

V. 5. *Dāsopasampādasi*, contracted from *dāse upas*: such a contraction is not used in the *Dhammapadam*, cf. the note to v. 307. For *upasampadā*, see Hardy's "Eastern Monachism," p. 44. "It is not unusual for a noble, as a work of pre-eminent excellence, to emancipate a slave, that he may become a Bonze." See "The Kingdom and People of Siam," by Sir John Bowring, vol. i, p. 297. *Sattumātān-gakesarī*: *Mātanga* means, not only an elephant, but also an outcast (Clough's "Pali Vocab.," p. 134, 67), and, according to Clough's "Singhalese Dictionary," generally 'a mountaineer,' 'a barbarian.'

V. 6. *Patti*. I have followed Turnour in rendering this word 'blessing,' see 'Mahāwanso,' 4to., p. 207, 89, but confess I do not see upon what this translation is grounded; the word can hardly have any other Sanscrit equivalent than *prāpti*.

V. 7. *Dipaduttama*, is to be found in the "Pali Vocabulary," p. 1, as a name of Buddha, but it refers here to the Queen.

V. 8. *Kuti* ("Pali Vocabulary," p. 25, 10), either the temporary huts in which the monks, down to the end of the 17th century, passed

twenty days in severe meditation and prayer, (see "Crawford's Embassy," vol. i, p. 79), or the cells which belong to every monastery. See the plan of a monastery which La Loubère gives in the first volume of his book, p. 341. The defective word... *tasso* can scarcely be completed in any other way than *chatasso*.

V. 9. *Ghará* is here a feminine, whereas it is stated in the commentary on the *Dhammapadam*, v. 302, that it is a masculine; and according to the "Pali Vocabulary," p. 25, 9, a neuter. It means 'a house,' and is derived, no doubt, from the same root as *gṛha* and *dyāra*, cf. Carey's "Bengali Dictionary." Temple-slaves are often spoken of by La Loubère and Crawford. *Suvanná* and *rūpiyá*, are gold and silver coins.

V. 10. *Kamsa* = Sanskrit *kámsya*; which, according to Wilson, means 'a goblet,' 'a musical instrument,' 'a measure.' It must be taken here, I think, in the first signification. *Gañana*, I think, must be that calculating instrument, the *swanpan*, which is described and figured by La Loubère (vol. ii, p. 102), and of which many have been brought to this country. *Suka* = Sanskrit, *śuka*, which according to Wilson may mean 'clothes,' 'a turban,' 'a helmet.' *Marícha* may be 'pepper,' with which the country abounds. *Tísatambana* I could divide into *tísata* and *ambana*: the last word being, probably, equivalent to *ammana*; see "Pali Vocabulary," p. 132, 54.

V. 11. *Rajjuka* implies, I think, the same as the Sanskrit *rājiká*, 'a field' (see Wilson). *Nichea...tam*, we may read *Nichchabhattam*, or *Nichchambhattam*, taking *Nichcham* as an adverb; *bhatta*, Sans. *bhāta*. "Three hundred Phra [priests] receive daily their alms from the hands of the king; and this alms-giving is, in the minds of the Siamese, a merit of high order, entitling them to expect recompense in the next stage of their existence."—Sir John Bowring, as before.

V. 12. *Aṭṭha parikkhárá*, cf. Hardy's "Eastern Monachism," p. 64. *Munárahá*, composed of *muni* and *araha*, the *a* being prolonged for the sake of the metre.

V. 13. *Dhañña*, Sansk. *dhānya*, "Pali Vocabulary," p. 130, 29, a sort of superior rice in the husk, and other grains. *Nagara...jñanam*, I read *udgaránam visajjanam*; properly it should be *vissajjanam*, see "Pali Vocabulary," p. 54, 13, and the note to the *Dhammapadam*, v. 140, but the metre requires a short syllable.

Kammaváchá hemasambumayá dave. The *Kammaváchá* is the collection of Buddhist rituals which is frequently seen in the libraries of Europe, usually written, or rather painted, in the square Pali character, on gilt or silvered palm-leaves. There are some leaves of this work in the Society's library written on sheets of copper, and one

is formed of varnished cloth, inlaid on both sides with letters of mother-of-pearl. In the Egerton Collection, No. 764, in the British Museum, there is a copy of the *Dhammachakkapavattanasutta* and the *Chūlakammavibhangasutta* in one volume, carved on 25 silver leaves, and furnished with massive gold covers; this was purchased at the price of 45*l.* The text mentions the donation of such a costly work, as a meritorious act of the King. *Sambu* here signifies the covers of a book; conf. the Sanskrit *sambu*, a bivalve shell (Wilson).

V. 14. *Patikaram* must be a mistake of the artist for *patikatam*, 'returned;' 'rewarded.' *Bhipattheti*, Sansk. *abhiprārthayati*. From the use of the present tense we must infer that the King was still alive, and that the inscription was written at his command; we should otherwise have expected the aorist *abhipatthesi*. *Das...lo* can scarcely be read in any other way than *dasabalo*, Sansk. *dasabalaḥ*, 'who has the strength of ten,'—a very common name in Pali literature for a Buddha, which latter word is used in the next verse as synonymous with the corrupted one of the former verse. *Nāgatasim bhavē*, 'in the existence not yet come,' i.e., the future; *nāgata*, compound of *na āgata*, instead of the more common form *anāgata*.

V. 15. *Yāvab bhavissam*, the author of the inscription has retained the old form *yāvad*, which is found in poetry, as in the *Dhammapadam*, v. 72, *yāvad eva*; but *d* before *bh*, must in Pali become *b*, as for instance the Sanskrit word *albhuta* becomes *abbhuta*; usually the Sanskrit *yāvat* becomes *yāva* in Pali, sometimes *yāvam*; see the "Dhammapadam," v. 284.

It is singular that the name of the king who is the subject of the inscription is not given; he is called merely the son of *Setebhissara*,—no more. I have sought in vain for a king of that name, which does not appear to be recorded. It seems to be not an improbable conjecture that we have here a monument of the celebrated *Alompra*; although there is nothing in the inscription which directly affirms it. We are told of the Burmese monarch 1st. "that he was of low extraction (Symes's "Embassy to Ava," 2nd ed., vol. i, p. 13), and first known by the humble name of *Alundzeu* (which signifies 'a huntsman'), previously to his revolt against Pegu and his assumption of sovereignty over the whole country, and "he was a man who suffered no time to elapse in inaction;" (Symes i, p. 34). 2ndly. that he laid the foundation of *Rangoon*, or *Dzangoon*, which signifies 'victory achieved' (Symes, p. 52), and 3rdly, that his adopted name, *Alompra* (more correctly written *Alaongbhura*), is applied to one destined, in Burman belief, to become a *Buddha*, the meaning of which is, in fact, that the conqueror bestowed upon himself a species of apotheosis

(Crawfurd's "Embassy to Ava," vol. ii, p. 281, 2nd ed.) There is something in accordance with this in the inscription. 1st. Being a man of low birth, his father's name would not, of course, be found among those of the kings. The king of the inscription is called *Javanádichcha* 'the fleet sun' and *Sattumátangakesarí*, 'a lion to the hostile barbarians;' titles very suitable to a resolute soldier and powerful conqueror like *Alompra*. 2ndly. The gold band on which the inscription is written was found by digging among the ruins of the famous temple of Rangoon, which was, in all probability, coeval with the town built by *Alompra* in 1753. 3rdly, the wish expressed in the concluding *slokas*, that he may become a Buddha in a future state of existence, accords well with what is recorded of *Alompra*; and this is confirmed by the statue from the great pagoda of Rangoon, which is supposed to represent *Alompra*, who is standing in a meditative position (*see* Crawfurd, vol. ii). If the inference we might draw from the above statements be correct, the inscription must date from a century ago. It cannot be old, because the characters do not differ much from those now in use among the Burmese.

Possibly *Setebhlissara* may not be a proper name, but may signify merely 'the ruler of the Setebhla.'

In conclusion we may observe that it is not uninteresting to see how all the *terms* of the inscription are thoroughly in accordance with those used in the sacred writings of Buddhism; and to find that the *meritorious works* mentioned are of the same kind, as those which are given in the modern accounts of the Buddhist countries
